

bearing a sense-invigorating
essence,—heroic—a
protector against calumny.

6. *Soma*. who art worthy of the
sacrifice,¹ thou
flowest to ISDRA. and to the gods;
thou, *Indu*.
vouchsafest to give us food.

7. Having drunk of this chief of
exhilarating
draughts, IXDRA irresistible has slain his
foes-, and
may he ever slay them.

SUSTA XXIV. (XXIY.)
Jti.sU, deity and metre as
before.

8. -The purified effused *Somcc-juices*
have flowed
forth 3—mixing (with curds and
milk) they are
cleansed in the waters.

9. The flowing juices rush (to the
filter), like
waters flowing down a declivity;
purified they
gratify I^DRA.

10. Purifier, *Soma*, thou proceedest³ to
INDRA for his
drinking.—thence art thou brought by
the priests.

11. Thou, *Soma*, who art the exhilarator
of men,
flow to (ISDEA), the conqueror of
enemies,⁴ thou
who art pure and to be worshipped.

¹ Sayana explains *sadhamadya* by *yajndrha*.
Eenfey takes
it as "zusammenberauscliend."

- Tor this hymn, cf. Sa:na Veda, II. 3. 2. 3. 1-7.

^c Sayana adds, •* from the ^aggoa whence they
are taken by
the priests to the *akavzriuja* fire"" or *i* to the
vessel."

⁴ The Sama Teda has *c7iars/ta.n.la}iritih* for
cliarshanisaJie, *i.e.*
an epithet of *Somcz*, "laid hold of by men," or "the
protection
cf men."